

The Holy Cross Magazine

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—From the Foreword

Specimen half-page from The Gloria Psalter.

PSALM XXV

GLORY BE TO THE FATHER:

Unto whom I will lift up my soul, in whom I have put my trust, who will not let me confounded;

AND TO THE SON:

Who will lead me forth in His truth and learn me, for He is the God of my salvation, and hath been my hope all the day long;

AND TO THE HOLY GHOST:

Gracious and righteous, whose paths are mercy and truth unto such as keep His covenant and His testimonies.

AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

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WEST PARK, N. Y.

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Mar.



1946

The Great Commandment

A Sermon Preached in Trinity Church, New York, N. Y.

By BERNARD IDDINGS BELL

ODERN man insists that man is an exception in the universe; everything must obey the God-given law of being, but not man; man does as he pleases, writes his own, make his own morality. is the veriest nonsense.

hat is man? Man is a creature-created, he did not make self—a creature who, if left undirected, lives a few short blunting years and perishes, usually with a broken heart. He is like a flower of grass; today he blossoms, tomorrow he is cast into the dust. He spends most of his days trying to learn how to avoid self-destruction, and he never learns well. Man is a confusedly religious part of God's law-abiding universe. He cannot order himself aright. He needs to be taught the law of his own being, his nat-

ural destiny, the divine will for him and, when he has learned it, to obey. But modern man thinks otherwise. He is himself, so he supposes, a little god, master of his own fate, captain of his own soul. God, so modern man imagines if he thinks about God at all, is One who exists to serve man.

Modern Man's Creed

Contemporary Religion, instead of opposing this mad conceit, for the greater part has gone along with modern man. It has made God out to be a foolish grandfather, a bestower of spiritual sweetmeats and celestial circus-tickets, a grandfather who lets the children do as their little hearts desire and laughs indulgently at their pranks. It has presented God as a giver of blessing to any sort of political folly, any

sort of economic madness, which the State devises and allows. It has in God's Name uttered no commandments, made on His behalf no demands. To change the simile, Contemporary Religion has presented God as a sort of permeating music, a sweet perfume, a gentle breeze, a fluffy meringue with which to supplement the human meal. It has de-throned the Almighty and bade modern man himself to occupy the throne of ultimate authority. It has, in short, helped men and women play the fool.

God knows we have played the fool most ably; and now the enemies within have cast a trench and laid us even with the ground, and our children. If only we had known the law of our being, God's intention for this age and day! If only we had known the

The Nature of Man

The answer lies in the fact that man, while tiny, is unique. The Bible puts this uniqueness in turesque language when it says that man is made "in the image and likeness of God." This does not mean that man resembles God physically. God is not a sical being, with a face and body that can be resembled. He is pure spirit. No, what is meant is that man can do the same thing that God does; man can create. His creative power is very limited, of course; but man can create. Man can take material and manipulate it into the thing of what he wishes it to be. He can do things with it in necessity but according to his dreams. He can think a tool and then devise it. He can think a symphony and then compose it. He can think a picture and paint it. He can think a poem and then write it. He can think a cathedral and then erect it. The creative power in man is, as we know, unique in a universe. That makes man important, important even to God as is no one else which God has made. He is exceedingly clever.

But his very cleverness may well be man's undoing. It is for him, only too easy, who has made some fascinating devices to use that device for self-destructive ends. He makes, for instance, an aeroplane. If used for purposes it can unite men who have never before, result in the coming of friends and neighbors across land and sea. But it can also be used to drop atom bombs and blow to pieces man's cities to deal out death to innocent people. Man can learn to manipulate chemical elements and sical forces. Having done so, he may thereby harness nature, disease, spread happiness; but equally he may thereby make explosives, poison his fellows, and exterminate the human race.



"WHEN HE CAME TO HIMSELF"

Albrecht Dürer

things which belong to our peace; but now they are hid from our eyes. The Commandments of God, known to our fathers at least as far back as Moses, the ethical basis of Religion, the law of life authenticated by History and endorsed by God-made-man—it is time, high time, to recall them, to proclaim them, to obey them.

Why does God care whether or not we obey Him? He gazes, with all-seeing spiritual delight, upon an orderly universe. Unnumbered galaxies of stars move in celestial rhythm. Every physical creation of His, however large,

however small, fits into the schematic picture. This is a universe of law, the device of a divine Law-giver. Why, then, should it bother God if the creature called man makes a fool of himself? Man is a speck-small organism which walks about upon the outer surface of an insignificant planet; he is the one unreliable exception in a vast and obedient universe. Why should God take the trouble to instruct this wilful absurdity who thinks the Heavens shine for his delectation, who seeks to make the universe a human tool? Why should God bother with man?

needs to be taught what is will for him to do with that *cleverness* of his.

is God has done for man. is not done it merely by ing ten words on two tables one. The Ten Commandments of Moses are no unique rmance, lightning out of the They are an epitome of long, continuous message an about human conduct—a of moral truths which man had to learn by bitter trial rror through the centuries, onclusions of able minds have pondered the nature e good life, of clear poetic is seen by prophets and of that which has been red when humble men and often have bowed in adoration the Eternal and begged for nce of the Holy Ghost who n within the heart. The reason the Ten Commandments such authority is that they e all this to certain maxims even the mind of a child understand. They cannot safety be ignored.

he Ten Commandments di-themselves into two groups. first four deal with duty of towards God; the last six, duty of man towards man. does the duty towards God first?

Duty to God

comes first because, as has said, it is man's conceit h ruins him, pride which him regard himself as an He is not an end. We exist use God wills us to exist, be- God thinks us into being. en forget this and seek to themselves as an end, they ad and, like all maniacs, turn intention with their fellows. if men remember whose are will they live brother- operatively. "Man being in honor," says the Psalmist, who forgets God, becomes

as the beasts that perish." As a matter of fact, such sort of man becomes worse than the beasts and his fate is worse than theirs, for he not only perishes but perishes diabolically. Therefore it is that man needs to remember God, acknowledge that he belongs to God, adore God, seek to serve God's purposes. Only so can man hope to solve his problems of mutual living.

We modern people turn from one insoluble problem—economic, political, marital, educational, personal—from one insoluble problem to a dozen other equally insoluble problems. Why are they insoluble? Because we have lost our way in a tangled forest of pride. There will be no joy for man, no security for Society, no morals preservable or worth preserving, no ceasing of continued carnage, until we lift our eyes beyond our small concerns, up toward the heavens, toward the

everlasting God. It is not our skill that will save us, not our technology, not a United Nations founded on self-interests and existing by virtue of precarious assent, not our shrewd scheming, not even our benevolent desires. These, the erection of our dull-sighted blundering toward good, are flimsy shelter from the tempest of man's mad ambition, his soaring vainglory. God of our fathers, God of all nature and beyond nature, God who art maker of Heaven and Earth, Thou canst save us. Thou alone.

Jesus beheld the city and wept over it, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes."

"Lord Jesus, what is the great commandment in the Law?"

"Thou shalt love the Lord thy God. This is the first and great commandment."

The Cross of Ashes

By LOUIS A. HASELMAYER

THE opening ceremony of Lent exhibits the continuity of the Church Year. For the imposition of ashes has its origin months before the actual ceremony. On the previous Palm Sunday, palm branches, fresh and green, were brought to the altar to be blessed. Those branches, blessed with solemn prayers recalling the triumphant entry of Our Lord into Jerusalem, were distributed to the people, held during the Mass, and preserved through the year so that they might remind the faithful of the wonderful events of that day. Months later, the freshness and greenness have departed from the branches, as the glory and triumph of that day have faded away. On Shrove Tuesday, the dried and withered branches were reduced by the power of fire to

dust and ashes. On Ash Wednesday, those ashes are traced in the form of a cross on the forehead of the believers; traced with our redemption, as the priest recites the words of God from *Genesis*. "Remember, O man, that dust thou art, and unto dust shalt thou return." The ashes are special ashes, procured from a special object—the palms which were once a symbol of triumph, and are now a symbol of human frailty and transitoriness.

All of these objects which we use in the course of our liturgical worship and which we bless at the altar—palms, ashes, candles, votive objects,—are sacramentals. They are not sacraments as Holy Communion, for example, for they do not bring us any grace. They are not the "outward and visible signs of an inward and

spiritual grace." They are simple material objects which are blessed and set apart for sacred uses. We call them sacramentals because they remind us of the sacraments. Their pious use does not bring us grace, but rather incites in our mind special thoughts which enable us to receive God's grace in the sacraments.

Blessed palms remind us that Jesus is the King of kings, and prepare our minds to accept His Kingship in our lives. Blessed candles remind us that Jesus is the Light of Lights and prepare our minds to receive His illumination. Blessed crucifixes remind us that Jesus is our Sacrificial Victim, and prepare our minds to appreciate His salvation. Blessed water reminds us of our baptism and prepares our minds to understand our incorporation into Jesus. Blessed ashes remind us of our state as mortal human beings in the world, and prepare us for a deeper spiritual penitence. It is due and fitting that we should receive these ashes on Ash Wednesday because of the holy thoughts which they stimulate in our minds. But the ashes do not achieve any good unless we derive from them the proper dispositions of mind. Their imposition can become just an empty ceremony. Properly received, however, they deepen and enrich our penitence as we enter the Lenten period.

Symbolism

First: the ashes symbolize the frailty, the uncertainty, the instability of material things. As the palms which were once green and fresh are now dried and withered, so all things run their course and come to an end. Men's bodies change, grow old, and die. Men's possessions, carefully amassed and guarded, slip away without warning. Men's achievements terminate. Kings and rulers come and go. Governments rise and fall. As the freshness de-

parts from the palm branch, so the freshness departs from life and its objects. There is nothing in the world of created things which is stable and lasting. The uncertainty of material things is stressed in the prayers used to bless the ashes, and as the priest places them on our foreheads, he impresses this fact upon our minds with the words of administration. "Remember, O man, that dust thou art, and unto dust shalt thou return." These words were once spoken to the couple cast out of the Garden of Eden because they placed their trust in material things. They are now spoken to us as we enter Lent. That we may not become another Adam and another Eve, we are urged to cast away our trust in material things, and place our faith in One alone who is unchanged, stable, eternal — Almighty God.

Second: the ashes fortify our faith in the eternity of God. If the things of earth are not lasting, God alone must be eternal. If God is not eternal, nothing is. We can choose between the eternity of God or utter chaos. There can be no doubt of this fact. Those who go through life placing their trust in material things always end in total pessimism. We have our choice. Trust in God or trust in nothing. This message the Church brings to men who are running up a blind alley. It offers them an explanation of life and a way of life based on eternity. In the acceptance of that way, men find positive happiness. The world is full of people with no faith, no trust, no dependence on God. They wander in this world as ships without pilots. They drift as castaways without hope. Life is meaningless. Effort is futile. Personal happiness is impossible. Here is the Church, the fellowship of all those who believe and place their trust in God, offering to the castaways a sure means of salvation.

Third: the ashes deepen penitence and contrition because we realize how often we fail of the glory which is expected of us. We who have received grace of God through Baptism and Confirmation, who come to receive the grace of through Penance and Holy Communion, through prayer and Christian effort, do not attain all that we might be. We are short, as S. Paul tells us, in the glory of God. We are spiritual athletes who fail to make a mark. For the human tendency is to sin, to trust in material things. Even in our spiritual lives, we struggle by our effort. We try to grow in the spiritual life and reject such a way of grace as the Sacrament of Penance. We try to get something out of our Communions without making adequate preparation or thanksgiving. We try to get near to the Passion and Death of Jesus and yet avoid all personal sacrifice and pain. Always there is the temptation as of old in the Garden of Eden that we can be as gods and get along without our own human capacities and infirmities. The ashes reveal the need of penitence for our attachment to the things of the world and our own powers. As they are imposed on our foreheads, they become a dedication of self to God.

We who were once traced the cross in Holy Baptism, who are signed with the cross often in absolution and blessed, are now marked with the cross of ashes to remind us that life is meaningless without God. Effort is meaningless apart from God. We are traced with the cross of ashes that we may enter our lives with renewed interest in spiritual things. "Render your heart and not your garments," cries the prophet Joel in the Wednesday Mass Lesson. Receive not only the cross of ashes on your foreheads, but receive the cross of ashes in your heart.

A Catholic Keeps Lent

By GRIEG TABER

HE happiest Catholic is the honest Catholic. He is the genuine Catholic who est with his own conscience, it in his dealings with his fel- and honest in his efforts at with his God. Such a Cath- elcomes year by year the op- nity to observe another sea- Lent. He does not mutter, Lent is here again with its lant gloom. Now all the joy disappear from my religion." ather exclaims, "Welcome, d season of Lent! Great de- s will be made on my hon- but as I fulfill these demands piritual happiness will in- e."

hat is Lent? Lent is a season forty days of doing penance, season Holy Church gives children as their best sort of aration for the keeping of Queen of Feasts,—Easter Day. a season in which the Church her members offer up forty of penance as a sacrifice of itiation to the offended Love od. It is a season which re- how in the wastes of the t our blessed Lord, though from any stain of sin, under- forty days of fasting where-

He did penance for the sins l mankind. He performed penance to appease the maj- of God the Father who had offended by the sins of His ren and to give us an ex- le for doing penance for our Thus in the wilderness the nate Son of God suffered the sins of the world, prefigur- he suffering which He would ly accomplish in His Sacrifice Calvary's Cross and reminding hat sins must be suffered for grieved over. His love pro- ned His willingness to suffer our behalf and His justice pro- nes His desire that we should

suffer in some measure for our own sins. And why should we not? Why should we not do penance for our sins?

What is penance? It concerns both the soul and the body. It is contrition of the soul and it is mortification of the body. The soul wills the sins that we mortals commit and the body frequently cooperates in the commission of those sins. Now the contrition, or godly sorrow, of the soul takes the form of resolutions to give up this, that, or the other sin, grief over sins already committed, hatred of sin as an offense against the love of God and willingness to avoid the occasions of sin. As an accompaniment to this contrition of the soul there is the mortification of the body which may best be attained by fasting and abstinence. In the desert wilderness our blessed Lord in His divine soul grieved over our sins and hated them because they were an offense against the Father's love, yet He went further and by fasting mortified His body as a foretaste of the expiation which He would make for the sins of the whole world on the Cross.

Fasting

Throughout the world's history fasting has always been a mark of sorrow for shortcomings. Our blessed Lord accepted this universal method of expressing sorrow for sin and enjoined fasting upon His followers as the best way of doing penance for sins. And true to her Lord who set forth fasting as one of the three great duties, the Church Catholic has ruled that fasting should be a part of every Christian's plan of living. Now that branch of the Church Catholic to which we belong, the Episcopal Church, has in her Book of Common Prayer a

Table of Fasts, in which Table the forty days of Lent are mentioned as "days on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

From earliest Christian times to the present there have been various and sundry ways of carrying out the obligation of fasting in the several sections of the Church Catholic. The picture is a confused one, so much so that only as recently as 1943 the Joint Committee on Discipline of the Clerical Union for the Maintenance and Defense of Catholic Principles and the American Church Union suggested that "each Wednesday and Friday in Lent are to be days of abstinence from flesh meat and that on all days in Lent except Sunday the ordinary rule of one full meal, one half meal and a slight repast is to be followed." The Committee has further suggested that on Ash Wednesday and Good Friday the faithful will go beyond this minimum rule.

In simple language this means that Anglican Catholic (and we hope many other Episcopalians) will fast on Ash Wednesday and Good Friday to the extent of limiting themselves to black coffee and dry toast in the morning, with no other nourishment until the evening meal; and that on the other days of Lent they will fast to the extent of limiting themselves to a slight breakfast, a simple one course luncheon and a normal full meal only at dinner. (Of course dinner could take the place of luncheon and then a simple one course supper would take the place of dinner.) Dispensations from the rules of fasting and abstinence can come only from the diocesan Bishop, or the

local pastor, or the confessor in the proper exercise of his office. Moral theologians are agreed that all under the age of seven are excused from the rules of abstinence and that the rules of fasting (except the fast before the reception of Holy Communion) are not held to bind strictly before the age of twenty-one nor after the fifty-ninth birthday. The sick and infirm, expectant mothers, and those engaged in extraordinarily heavy labor are of necessity excused from fasting and abstinence. Most of us, thank God, are privileged to keep the Fast of Lent!

Evasions

It will readily be recalled that there have been many trivial ways adopted in an effort to keep the Fast of Lent without keeping it. Christians have given up candy or smoking or the theater or ice cream or what not. Such abstinence often becomes a substitute for the real Fast of Lent instead of being a natural accompaniment of this fast. Too often, also,

these abstinences have been made a matter of discussion and self-advertising. "My, how I have developed in self-control" is read on the face of many a trivial abstainer. But where does the good God come into the picture? No, the Fast of Lent must be God-centered and not self-centered. This it will be if he who fasts does so as a privilege of doing penance for his sins, for penance is godly sorrow which alone can issue in heavenly joy.

There is a tendency in these times to put forth a soft and easy religion to do so under the protection of a lie. Religious leaders who seek popularity are forever saying that Lent should be a positive season, not a negative one, and that we should "take on," not "give up." True, we should take on virtues, but there will not be room for them until we give up sins. It is a matter of experience that we shall never give up sins until we do penance for them. Thus let us welcome the Fast of Lent as a season of forty days in

which we become accustomed to doing penance for our sins.

This does not mean that we shall not accompany our fast with the other two notable observances set forth by our blessed Lord, namely, prayer and almsgiving. We shall indeed go to Mass often, do more spiritual reading, meditate more on the revealed love of God's love, make more confessions and receive more communion, and offer more works of mercy to our neighbors. We indeed withdraw more from the world that we may have the time and energy for more prayer and more almsgiving. But we miss the observance of Lent if we fail to fast and thereby to do penance for our sins because Lent is a season of fasting. With the blessed Lent it will be for the Catholic Christian if he fasts in order that he may do penance for his sins and thereby honor God and unite himself with the Friars of the Lamb of Calvary. Can Lent really mean anything in any other way?

Report to the Church

By PAUL VAN K. THOMSON

ONE of the things for which the chaplains who served in World War II have been notable is the volume of their literary production. Bookstands have been filled with accounts of their experiences. Their interpretation of what these experiences may signify are naturally as varied as the writers and the religious backgrounds which they represent. Some could not find any atheists in the fox-holes. Some despaired of locating any Christians. There have been tales of how men met God on rafts, battleships, lifeboats, and even in the co-pilot's seat of a bomber. There have been others who declared any sense of God's presence to be notably lacking in all these and similar places.

Articles have demonstrated that American men in large numbers have rejected organized Christianity, but long for a religion to fill a need they recognize as essential. Other writers have observed indifference to intellectual and spiritual matters. There have been those who have claimed that there is a notable return to the churches in the armed forces.

They have urged the churches at home to be ready to receive the eager thousands who are about to return.

There have been literary debates between those who espouse the cause of the prayers that stopped bullets, and those who express concern for the "guys who prayed and were killed." Those who favored all sorts of schemes for ecclesiastical union "Union Now" saw their cause advanced. Persons on the opposite points of view were generally equally confirmed in their convictions.

Obligation to Report

In all this profusion of writing (and there is more to come) there is generally found a good intent. Chaplains, and most other Christian people, realize that as a result of their wartime experiences the chaplains ought to have something to say to the churches. Obviously they have had a remarkable chance to see a great cross-section of the American people under conditions which are presumed to



AFTER THE FORTY DAYS

a good deal about them. Wars are said to "try 's souls." Those who have had the cure of souls he peculiar conditions of military life have a responsibility to make a report to the Christian community within the nation. Clergy of the Episcopal church who commonly live and work with what is unique religious minority in America have a special obligation to express to our church whatever wider and closer contact with the religious life Americans in the service may seem to mean to m.

The fact that it is difficult to find a consistent pattern of thought in what chaplains generally have in saying to the churches is not surprising. If one sets out all the other factors involved, the very proximity of the war itself is a sufficient reason. It is not difficult to recall many personal experiences either amusing, inspiring, discouraging, or otherwise, and that is what much of the writing of chaplains has been. Their interpretation is another matter.

What is needed for a sound evaluation is a longer view. As Tolstoy points out in "War and Peace" it is only with the perspective of time that one begins to see any sort of general movement or meaning that may emerge from the combat of nations. It is apparent in this that a certain caution may well be exercised in the Church's appraisal of what any of her chaplains have to say right now.

Yet, there is an immediate need for churchmen to give counsel and enlightened action. The returning veterans and the task of reconversion present a variety of problems. The enormous moral issues raised

by the atomic revolution in the world of physics put questions to the post-war Church which have a direct relation to what chaplains have seen and thought in the war days. There is a compelling urgency for priests of the home front and the war front to think out as best they can the conclusions which seem to arise from their immediate past experience. And there is a compulsion of circumstance which demands an answer to the question: "What is to be done?"

Religious Illiteracy

Certain features of the religious life of America which were well known and widely acknowledged before the war were brought into sharp prominence in the direct contact of the chaplains with the men of the armed forces. The widespread religious illiteracy of America is one of them. Mention of it appears frequently in the writing of chaplains. It was generally true of Romans, Anglicans, and non-Catholics alike. Roman priests who sought to advance the Liturgical Movement encountered many who professed to be Catholics and who might be said not to have so much as heard "whether there be such a thing as the Liturgy or no." Ministers who formed Bible Classes with the loyal support of a few men of Fundamentalist background discovered many more men who had almost no acquaintance with the material studied. In my own experience of Episcopalian men I found knowledge of the Church and Prayer Book limited to a very small number who came either from Anglo-Catholic backgrounds or from the environment of strong Southern Churchmanship.

In a Marine regiment, of the almost two thousand men classified as Protestants whom I interviewed, a very large percentage had never been baptized. A great number could not repeat The Lord's Prayer from memory.

On Okinawa I sat in on a "quiz" game one evening at regimental headquarters. There were some twenty officers present. Mostly, they were young lieutenants with a few senior officers. The majority attended Divine Services fairly regularly. The "quiz" questions were on religion and were chiefly concerned with the Bible. Time and again the younger officers, boys just out of our leading universities, could not answer the most elementary questions. Men of forty and over made a much better showing. I believe it is safe to say that the same thing would have been true of any such group elsewhere in the service.

Chaplains generally will agree that the armed forces were a true cross-section of a nation in which forty million people claim no Church connection, and in which religious knowledge is at a very low level. I would wish to emphasize that in my experience religious training that seemed to stick with

Episcopalian men had been given in parishes where either the Anglo-Catholic viewpoint or the "old fashioned" Low Churchmanship of the South was strong. Men from Virginia and the Carolinas knew something of the authority and content of the Prayer Book and the Bible. They had a sense of the Church as such, and of their obligations to worship God on Sunday in His Church. Where there was a conscious loyalty to an understood Anglican position at home, there was a corresponding loyalty in the men.

Irresponsibility

Certain characteristic elements have long marked the religious attitudes of great numbers of Americans. Dr. Frank Gavin in his preface to the American edition of "The Development of Modern Catholicism" by Knox and Vidler had this to say: "American Christianity has been characterized by the three notes: democracy, sectarianism, and voluntarism."

Democracy has often resulted in increased lay activity and cooperation in the counsels and church functions of some of the larger Protestant bodies. To many men in the armed forces democracy in religion no longer implied lay responsibility so much as freedom from any such responsibility. This parallels an increasing degeneration in the same direction in the political sphere, and is apparent on all sides. A marked exception to this rule was to be found among men who came from denominations such as the Southern Baptists, the Nazarenes, the Pentecostal Brethren who represent the democratic spirit in an extreme form. Laymen of such groups were often zealous in aiding the work of chaplains in every way and in assuming responsibility for Divine Services when no chaplains were available. Indeed their zeal for lay participation was sometimes so extreme as to constitute a marked problem in a military organization.

Sectarianism, except for certain of the more modern American sects such as Christian Science or Mormonism, had a negligible place in the minds of most men in the armed forces. In its place one might have hoped for the constructive concept of the Church, but such a hope was not borne out by experience. Sectarianism has given way to an increased sense of belonging to no church in particular among those classified as Protestants. Many men who asked for baptism expressed no desire to be counted as members of any recognized denomination. If such a preference was expressed, it was more often formal than real. Distinctions which may loom large in the minds of some ministers of religion did not do so in the minds of the great majority of service men. This was less because of an increase in enlightened charity than because of a deep seated indifferentism among non-Romans generally.

In contrast it is true that generally the marked

post-Trentine sectarianism of Rome was all the more apparent in the attitude of Roman Chaplains toward Roman Catholics as a group. This solidarity did not pass without comment of a negative sort in such publications as "The Link" and "The Chaplain." Did it fail favorably to impress some who were fused and irritated by the division and indifference of non-Roman Churches.

Voluntarism

Voluntarism, the third mark of American Christianity, was most evident in the armed forces. To a vast number of non-Roman men and to a greater number of those classified as "Catholics" than would be generally supposed or admitted, the idea of negotiation and submission in religion was quite alien. Most of our chaplains will probably agree that they were seldom consulted for spiritual direction in matters of either faith or morality. They were often consulted in regard to all sorts of personal problems ranging from leave, or furloughs to the most complicated domestic difficulties. "Take your trouble to the Chaplain," was the common phrase, sometimes sincere, sometimes as an expression of timidity.

I recall an occasion when I was moving up a muddy road in Okinawa in a driving rain. A battle was raging about half a mile ahead. One lone American man was sitting on a wrecked "duck" by the side of the road. He called to me in a disconsolate voice, "Are you a chaplain?" I admitted it. "Well," he said, "I've been looking for one of you people for the last two months. It's about my wife's allotment. Take a look at this letter from her."

The rest of this bizarre interview regarding domestic difficulties at a point just behind the line of conflict in a global war is not important now. But it will serve to illustrate the kind of thing that was a common experience of a chaplain. "Personal consulting" is a far cry from the supposed task of a priest representing the "teaching Church" to which men feel they can turn for authoritative knowledge of life, death, and judgment. Of course, the basic teaching of the Christian tradition could be and was given to men who came for baptismal instructions. Yet it is a fact that men in general did not turn naturally and easily to the chaplain for authoritative knowledge regarding those questions of belief and morality which were discussed and badly mangled in many conversations between the men themselves aboard ship and in their tents at night. They did not come to us for spiritual help with the same ease and assurance with which they turned to the doctors and medical help.

The notions that one man's ideas on religion are as good as another's, and that submission of judgment to a dependable spiritual authority is unnecessary

vere the prevalent ones. This is not to overlook occasional exceptions which could be drawn personal experience. But the submission of dual problems to a recognized authority was generally regarded as a sign of weakness and lack of self-respect in unbecoming American men. The emphasis upon American Protestantism once placed upon private judgment based upon a searching of the Scriptures to a marked degree became the fetish of private judgment based upon the searching of one's own ignorance and confusion.

It is perhaps, unnecessary to elaborate the way in which this same notion carried over into the sphere of public worship. To some men attendance at public worship was for those individuals who might be easily persuaded of their own state of salvation who wished to make a public confession of it. To them the Chapel was no place for sinners. To others more public worship was a kind of "extra-curricular" activity which one could take or leave alone with impunity. It was appropriate on certain solemn occasions such as the day before battle, during times of danger, or when the dead were to be remembered. The sense of belonging to a Christian community of common obligations and a common worship of God was rare indeed.

Unity and Evangelism

It is not possible to make a full evaluation of the work of the chaplains in the face of existing conditions. Many considerations, of which charity and humility are not the least, restrain one from any such judgment. The widespread impression that Roman chaplains were better equipped for their job than the ministers of the Protestant denominations seems to me to be generally correct. There were many devoted and brave men among the Protestant chaplains to whom too little credit has been given. Yet, the kind of confused and aimless "will that characterizes the activity of so many ministers of religion in civilian life was not necessarily greatly transformed by donning a uniform. Of course, the divided condition of the churches was a contributing factor in all the matters that have been mentioned. Whether or not the experience of chaplains will have any effect upon this problem of America, no one can say. Much optimistic talk in regard is without foundation in fact. There can be no doubt that various chaplains learned more of denominations other than their own. But this does not necessarily make for unity. Often, it worked in reverse. In spite of many personal friendships established and much growth in individual understanding, one suspects that the problem of Christian unity stands about where it did before the war and the returning chaplains will not affect it greatly in any way or another.

In passing, it may be of interest to relate that although I met many Presbyterian chaplains, Southern Presbyterians, Northern Presbyterians, Orthodox Presbyterians, and United Presbyterians I encountered none who regarded union with the Episcopal Church as either possible or particularly desirable at present. Their concern was to accomplish some sort of unity among themselves. They seemed much more realistic about the questions involved than a good many of our own clergy have shown themselves to be.

Just as the over-all problem of Christian unity will not be immediately affected by the work which chaplains have done, so also with the work of Christian evangelism. No one who has served as a chaplain can fail to see the urgency of the need for evangelical effort. The extent to which America is an unchurched nation was made clear to the chaplain in a practical way that is far more impressive than any statistics can ever show. The contact many of us had with missions abroad almost led one to think that American Christians would greatly benefit by a visit from Christians baptized in the mission field. A native chief on Guadalcanal posted a sign: "American Troops! Please do not use bad language near my people. We are Christians!" There are significant portents in that little incident.

There was no great general revival of religion in the armed forces. No one can say to what extent the war experience may affect the future attitudes of men, but the immediate possibility of an influx of new life in the churches as a result of the return of the men to whom we tried to minister is a remote one indeed. The names of many men on the Service Rolls of many parishes were the names of men who had a purely nominal relation to the parish. The chances are that this relation will not have been changed by their having served in the armed forces. The men who were faithful to their religion in the armed forces were almost always the same men who had been faithful at home. A certain number of lukewarm Churchmen probably fell away from the Church altogether. An uncertain number were really won for the Church by the efforts of the chaplains. It may be said, without danger of successful contradiction, that the chaplains held their ground in the armed forces, but that no startling gains were made.



Signs of Hope

In the foregoing paragraphs I have tried to give certain general elements in the "big picture" of the Church's work with the armed forces. I am well aware that they may convey a disturbing and uninspiring impression. We have every reason to be disturbed. We have no reason or right to be uninspired. I believe that the chaplains of our Church generally found other features of their experience which give every reason for hope for the future. There are things that we have learned about American men which can be the source of really enlightened action. These things are not the big generalities. They are particular and concrete. They point the way in which the Church can discharge its duty to God and men in these revolutionary times.

It is my considered opinion that the indifferentism to Christianity that marked so many in the armed forces was due to a large extent to the fact that they had never been so much as exposed to it. They were not in the least disinterested in the problem of life and death, the problem of evil, the questions of conscience. Anyone who so much as scratched the surface found that to be true. They were concerned with these things and had made up their own more or less satisfactory answers to them. These answers were distorted forms of the old Christian answers, or they were in complete contradiction of them. It was not that they were unconcerned with the questions with which religion has always dealt. It was rather that they did not see the relevance of Christianity to these matters, or its role in the finding of human happiness.

Many came from some sort of formal contact with churches, but this made little difference to their indifference. The plain fact appears to be that many churches in many different places, and this certainly includes the Episcopal Church, have not been preaching the Gospel. They have been so concerned with means to entice people into their parish houses that they have lost sight of their primary goal. In too many instances the sand-box and project making psychology of so-called progressive religious education has replaced the very altar of God and the Revealed Word. Mere self-expressionism has been put in the place of Christian discipline and it has proven woefully inadequate to men who faced reality in its most stark and brutal forms.

Our modern concern with equipment, techniques, and all sorts of elaborate impediments has accomplished little. Chaplains with combat troops had to work under the simplest physical conditions. They were stripped of the resources of a parish and thrown back upon the Book and the Altar, basic tools that could be carried wherever they went. Many of them have given more sense of the relevance of

Christianity to the essential issues which confront every man on bare hillsides under a rainy sky than they ever did in the most well appointed of Church Schools. And men have responded to this new understanding of the Old Faith.

Another thing stands out in my experience. the power of an apparent and sincere zeal for the impact of true evangelism. The chaplain has to seek out his men. He had to share the conditions of their living. A chaplain who had gone through a campaign with his men was twice as effective when he returned to the rest area with them. A man who would march with the troops, would seek them in the most inaccessible and unlikely places, would never fail to reach them. It was in remote and places that the highest percentage of men attended Divine Services. The old Evangelical cry "I go to the desert to find my sheep," was never more demonstrated than in the armed forces. A chaplain of whatever faith, who shut himself off from his men, who kept careful office hours and little else, who expected people to seek him out, might just as well have stayed at home. Men will respond to evidence that God's official representatives are concerned with them and their spiritual welfare. One could cite numerous instances of this. It was proven on the slopes, in jungles, caves, galleys of ships, deck of LST's and all sorts of other places.

One feels that the Episcopal Church has been especially lax in this matter. Men must be sought where they are and under the conditions of life which mark our times. We have been far too content to operate within the traditional limits of parochial organization geared to meet the needs of other times long past. Means must be developed for coming into contact with people where they work and on the basis of the problems of their working conditions. A chaplain attached to a factory, a cell of active Episcopalian in a large insurance firm, services of a frankly missionary character are examples. Morning and Evening Prayer do not fit this need anymore than Solemn High Mass or Benediction. The Mass and the Office for the instructed faithful—certainly, but what of the crowd that passes by?

These are but a few indications of the directions we can take in the full assurance that men will respond to an obvious and well directed concern for them and their lives as they have to live them. Study Club for adults, organized in small groups, strategic districts would certainly be part of such a program. We cannot convert the secular social order, but we most certainly can permeate it. We must go out to the world and its life if we are ever to bring it to Christ and His Life. In the performance of this task we cannot afford to be squeamish about the company we must sometimes keep, the reproaches we must bear, nor the energy it will consume.

hen all has been said about the men in the one fact stands out most clearly as a solid foundation upon which we may confidently build our efforts. That is the power of sacramental reality, the effectiveness of the concrete as the means for the universal. This should not be surprising because it is so much a part of the truth about God and his world. As Hugh of St. Victor said long ago: 'Man is a sacrament and the world is sacramental.' Chaplains of every shade of churchmanship will readily agree that there was no one action so apparently filled with noumenous meaning, so evidently understood and appreciated as distinctly a source of strength by all men as was the administration of Holy Communion. This was a fact recognized by many who were not accustomed to a sacramental tradition. It was especially true under combat conditions when mere words were evidently not enough. To a

lesser degree the same thing is true of Holy Unction, a sacrament for which one was most grateful when confronted with hundreds of wounded who required an objective ministration unknown to the Protestant denominations in general.

The Church that teaches the Faith with clarity and honesty, the Church that seeks new and effective forms of implementing the ancient Evangelical zeal for souls with relevant, direct, and sincere effort to reach and understand modern men where they are to be found, the Church that offers men sacramental strength with a love for the Liturgy unobscured by unseemly carelessness or undue scrupulosity, will have no need to fear the issue of the future. Such a Church will be discharging its responsibilities in terms which God intends for its use, and which men in modern chaos can grasp and hold fast come what may.

Behold, How Good and Joyful a Thing It Is..."

By LESLIE LANG

YOND the shadow of a doubt the characteristic activity of the members of the Church of Christ is the worship of the Mighty God. That would seem justification enough for an article in a magazine such as, on a matter which for many of our readers is a "second rate." One is convinced further that such a consideration is superfluous when one sees the fluctuations of conditions even in Catholic parishes.

The quality of the music, the preaching do influence every elect to come to Mass or "lap their hands together" at Mass! The thesis of these brief paragraphs which follow is that peace and unity in this world can only be human side come only from those whose wills and hearts are stirred up to ascribe unto the Mighty God His "worth."

The Holy Scriptures are from the point of view an account of a congregation at work and at rest. No one knows who it is on this planet who first adored God in private prayer, but we have evidence that, for longer than history records, the

people of God have come together to praise Him in corporate worship as members of His Family. One thinks of the deep and ordered devotion of the Chosen People at their best, of the magnificence of the Temple worship, of all of those prefigurations of the full, perfect, and sufficient Sacrifice, oblation and satisfaction, for the sins of the whole world. Certainly in the New Testament we see how those who received the Holy Mysteries continued in that Holy Fellowship.

Sunday Duty

The Holy Spirit of God blessed a true instinct when He moved the Western Church to establish the Dominical Precept to assist at our Lord's Own Service on our Lord's Own Day. Like a mighty army, mightier than the kingdoms of this world have ever dreamed of, would move the Church of God against the world, the flesh, and the devil, if it moved towards the Altar. To be absent without due cause from the Christian Assembly at the weekly Offering is not only to break a commandment and to despise a precept,

but it is an offense against the Body of Christ. Certainly in this case the end, which is the gathering into one of the People of God, justifies the means, for they are the means of Divine Grace. It is easy to miss the obvious, and one obvious truth would seem to be that in general those who do not worship God in His Church do not think of God in His World. This is not a platitude but a plain statement of the operation of the human mind and soul. And its implications are apparent.

The realization of a distinction between quantity and quality has its value, and one would not look for the millennium even if every Episcopal Church were crowded to the sidewalk with people "hearing" Mass, though even that would be one approach to a "consummation devoutly to be wished." Fortunately for us, and hence the obligation and responsibility are increased, we have a Liturgy which is both Catholic and Apostolic; and in a "language understood of the people" we are enabled to say what we do and to do what we say. In



this respect blessed are we amongst all Christians. "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

The Worshiping Church

Today this Scripture is fulfilled in our ears. All over the Protestant world, and especially in Europe, there is both a looking back and a looking ahead to the Church, to a restoration of unity in the Christian Fellowship. One could mention recent books innumerable and dignify our present consideration with quotations and footnotes, which would indicate that this is true. "God works

in mysterious ways His wonders to perform," and Catholic Christians must look humbly with prayerful interest towards these manifestations of the stirrings of the Holy Spirit. The writer of an article in the current issue of *The Christian Century* quotes as follows from the Edinburgh Confession adopted a few years ago by representatives of all of the major religious bodies, and in which the Church of our fathers had its part:

"We agree that the Church is the Body of Christ and the blessed company of all faithful people, whether in heaven or on earth, the communion of saints. It is at once the realization of God's gracious purposes in creation and redemption, and the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervad-

ing life, and who is constantly hallowing its parts.

"It is the function of the church to glorify God in its liturgy and worship, to proclaim the gospel to every creature, and to build up in the fellowship and life of the Spirit all believing people, every race and nation. To extend God bestows his grace in the church on its members through His Word and sacraments, and the abiding presence of the Holy Spirit."¹

These words, though they do not say all that can be said, say a very great deal. They are not harmful for Episcopalian meditation! And chosen for convenience at this writing, they are typi-

¹ "The Church and the Cultus," by Clarence Seidenspinner, in the *Christian Century* for November 28, 1945.

of a great chorus of Christians in the world today. It is noteworthy that along with this growing appreciation of this feeling after the Church there is in many quarters an ardent desire to recover for Protestantism the sense of worship in unity as well as in holiness, if indeed the two can ever be separated. Those who take seriously solemnly our Lord's prayer that we all may be one cannot but see that this way lies the only road to a unity which is more than a union. As soon as, not before, men begin to look to the Church and long to worship, will they come to worship at His Own Service on His Own Day in His Own Way.

Unity of Worship

Because the Gospel is the glad news of our Lord and His Church, to look for Him is in the first place to find the Church, and to look for the Church is to find our Lord. When intelligent and practicing Churchmen are alarmed at the enemies for Church Unity, when they see vain attempts to legislate for Reunion on the basis of a common denominator, it is because they are snobbish or stupid or selfish or obscurantist, because they know that only through disunity can come that which is needed. The real obscurantist in these matters is the one who willingly or naively hides from view the fact that not until we all find, as those who are found, in the Church, and not until we all worship or try to worship our Lord in His appointed way can we begin to dwell together as brethren in unity. Unity is a gift of God, not a construction of man.

Now we cannot think today of unity of the Church without thinking of the peace of the world. The Church is in the world to redeem the world. The Church is the fellowship of the redeemed. The Saviour of the world acts through His redeemed

Body which is the Church. As long as the Church is not at unity within itself its redeeming work is impeded. What do we see, as from within, when we look at the Church? What does the world see? What has it a right to see? Can we expect it to see what is not there to be seen, and then in self-righteousness to make our Sunday offering?

"We cannot offer to society a plan of government to solve the ills of the world, nor in a sense can we offer to the world a code of conduct and ethics which will by itself bring in the millennium. God did that thousands of years ago in the Ten Commandments, and men of themselves have not as yet been able to follow that code. However, the thing we can offer to the world is the life of the Christian community. We can offer to the world the kind of organic unity which the world will see and acclaim, but to do so we must feel and live that organic unity within ourselves. The sense of community is what is needed, and we have it as a result of Christian worship."²

The gates of hell shall not prevail against the Church. The power of God is greater than the evil in the world. Holiness is more commanding and efficacious than unrighteousness. Jesus has overcome the world. A Church at work and worship has more atomic energy than the machinations of wicked men. When men and women truly offer bread and wine, and they cannot be offered apart from ourselves, our souls and bodies, all that we have and are or hope to be; when men and women with intention receive back the Body of our Lord Jesus Christ which preserves our bodies and souls, all that we have and are and hope to be, unto everlasting life; then may we with honesty pray and with good hope

expect that peace and unity which are in accordance with His Will.

To point a moral, or to face the facts, or to begin with ourselves, may we not say this of those who are called of God into the fellowship of the Episcopal Church? That to worship God with an holy worship is to do our first work as Christian people. That to assist at the Lord's Own Service on the Lord's Own Day is to make our most effective, if quiet witness, to every community. That to be loyal to that which has been committed to us as Episcopalians is the only sure way of sharing it with others. That to worship the Prince of Peace in His Way is to be among the peace-makers, and our Lord called them blessed. That it is idle to dream of and blasphemous to pray for a family of nations unless we as Episcopalians are committed to a family life around a Family Board. "Behold, how good and joyful a thing it is, for brethren to dwell together in unity!"



² "Where Art Thou?" by the Rt. Rev. C. Avery Mason, S.T.D. (Morehouse-Gorham, 1945) pp. 89, 90.

In Remembrance of Me

By JOHN D. WILD

WE ARE apt to think of words like remembering and remembrance in an abstract and sentimental manner, as though they referred only to passing mentalistic episodes with little or no real effect on our daily lives and acts. In this way we speak of something utterly past and finished as only a memory, as though memory were a useless receptacle, a sort of old trunk lying in the attic of our minds, where we dispose of worn out antiques having no further value except to call up in us a functionless sentimental glow. No abstruse analysis is necessary to reveal the essential falsity of this conception. It is not only the past that is dead and gone which we bear in memory. We remember our present living friends. We must bear in mind the present task as we are performing it, if we are to perform it adequately. Most certainly we remember the future. Do we not need to be reminded of our unfinished aims and purposes? Do we not have to recollect ourselves and remember what we really want? If not we shall never attain our ends. Do we not need to be reminded of what we ought to do?

Memory is no mere repository for things that are dead and gone. It is rather our living awareness of all the things we really care for, whether past or present or future. To remember is to care. If we do not care for a thing, we let it sink into forgetfulness. If we care for it, we hold it firmly in our minds and remember it.

This essential connection between memory and care is more clearly expressed by the ancient languages than by our own, and it is very helpful to bear this in mind in reading the New Testament. Thus our Lord's command-

ment, "Do this in remembrance of Me," is expressed in the language of the New Testament by the word *anamnesis* derived from an ancient root *man* meaning, intense and constant longing or yearning. The Latin words *memoria*, memory, and *amo*, love, are both derived from this same root. To do something in remembrance of Him therefore, means something far more than a nude commemoration suggested by our more abstract mode of speech. To remember Him means rather to be concerned and preoccupied with a living reality, in short to care for Him.

Care

To know what a human person most constantly cultivates in his memory is to know what he really loves most intensely. It is to know that man, for man is a creature of care. Every waking hour of his life, whether he be toiling, fighting, making, destroying, studying, or playing, he is caring for something and therefore bearing it in mind or remembering it. Even his dreams are modes of care, and his dreamless sleep is a mode of self-nurture in preparation for active modes of care. Those who refuse to accept this common yoke of humanity, and try to escape from care, do not escape from it. The obsession with carelessness is a mode of care. In any enterprise with our neighbor, what we need to know most of all is whether or not he cares. If he does, he is with us. If not,—is there any phrase more devastating than the phrase whether actually expressed or indirectly signified by a shrug or a gesture,—I do not care. The way a man cares is the man.

This fact when openly stated is apt to strike us as startling, but it is surprising only because of its

familiarity which deadens awareness. As a matter of fact, it is a truth which has been known since the dim beginnings of man history. Very often the concrete mythical statement of a truth can bring it more vividly before our minds than a learned disquisition. So let me read the literal translation of an ancient Latin fable: "Once upon a time Care (cura) passed over a woman who was working at a potter's wheel. She saw a stretch of soft clay. Lifting up a piece thoughtfully, she began to mould it. As she moulded it, she asked him what he had made. Jupiter approached, and she asked him to give her his name to imbue this thing with life. He readily granted it, when she asked that she be allowed to give her own name to the creature he forbade her, and that his own name should be used. As they were arguing together, the earth (Tellus) came up desiring that his name be given to her, since he had provided a place for her to live in his body. Coming to no agreement they sought out Saturn (Time) as their judge, and he justly decreed as follows: 'Jupiter, since you have given your spirit, take this back at death. You, earth, since you have given the body, take this back at death. As to the name,—let him be called homo since he has been made of dust (humus). But let Ceres (Earth) be called Mater (Mother) since she first moulded the creature, let her hold him as long as he lives!'

Thus man's name has little or no reference to the inner source of his being, but is merely derived from the stuff out of which he was made. The question as to his nature is to be settled by Time. But the creature took his name from Care, and she rules him as long as he lives.

Christian wisdom accepts this primordial truth concerning

as it accepts all truth. The less care at the heart of man is him, so to speak, to an inevitable disillusionment with all infinite goods confronting Him. infinite capacity for boredom certainly one of the most revealing facts about man's nature. her riches nor power, nor various pleasure nor any finite thing can permanently satisfy the of human care. Man gets tired with all these things. In words of St. Augustine, "Cor meum inquietum est donec rescat in te." Whether we know it or not, we are all seeking really lasting good much greater than any of these lesser goods we can see.

Caritas

The Christian religion is the greater revelation of this truly lasting good that is really worth caring for, and the further intensification and perfection of normal man care into that burning devotion which we now try so intellectually to translate by such words as charity or love. In order to free ourselves from the inadequate and sentimental associations of these words let us use the less familiar Latin term *caritas* to bring out the meaning. Christianity we may then say is the classification and intensification of human care into caritas, supreme Christian virtue and mother of all the other virtues. The Christian is perhaps best defined as a man who really cares for what is worth caring for. The Christian life is the life of caritas. Whatever makes us care more passionately and devotedly and lastingly is good. Whatever weakens or frustrates this care is bad and sin.

There are two things about caritas which we especially need to remember and bear in mind. In the first place, it loves its object for its own sake, and is not mainly concerned with possessing the thing for itself. This is

even true of the highest objects of natural devotion. We devote ourselves to such objects not for the sake of what we may get out of them, but for their own sake, because they are intrinsically good of themselves. It is often very hard to distinguish these two modes of care when things are flowing smoothly. It is not so difficult in times of stress when sacrifice is required. Thus we all see through the pretence of the fair-weather friend who abandons us when we are in trouble, and the citizen who loves his country only



while she exists in peace and prosperity. This is self-love which, if put in the first place, is a deficient mode of care for there are things much more valuable than the self. Thus the familiar question often raised in times of pain and suffering, what good is my religion to me, or what have I ever got out of my religion, is a manifestation of pride. The implication of the question is that religions shall be a marvelous sort of supernatural relief agency, that God should be for the sake of man. What has God ever done for me? The correct reply is an immediate counter question—what have I ever done for God? Have I cared for Him for His own sake, as He is in Himself, independent of me, whether useful for anything else or not? It is only by first devoting ourselves to Him

in this way with the flame of caritas, that we may then hope for religious aid and comfort.

In the second place, it is clear that we cannot care for such an intrinsic good, which is good for its own sake, without understanding it or bearing it in mind. We cannot love what we do not know, and this is not easy to know and to remember, for it is invisible and immaterial, and far above our level of existence. In order to glimpse this supreme object of our devotion, we must exercise our highest faculty of reason in attempting to grasp things as they really are, not just as they appear to be, in relation to their first cause and source. Once we have achieved some glimpse of the truth, we must then remain constantly on the alert to remember and defend it against the many winds of false doctrine which blow so violently through our present day magazines, books, and other channels of communication. This is no easy task.

Finally since our human reason is very weak, and has been granted the guidance of a higher authority, it must be ready to submit to this authority in faith, and further exercise itself in the arduous task of assimilating so far as possible what has been thus revealed. All of this is difficult. All of this is involved in remembering Him. Here I think a special responsibility rests upon us as democratic Anglo-Catholics.

Democratic Catholicism

In our branch of the universal Catholic Church the ancient Catholic view has been revived again that the supreme ecclesiastical authority rests not with a single official or hierarchy of officials but with the whole body of the faithful. This means that upon us rests that awful responsibility of preserving intact the integral faith, and of applying it to our disordered world in a truly democratic manner without

the aid of a special and rigid ecclesiastical authority. Now democracy is something very Catholic and very fine, but as we have learned at the secular level, it bears with it grave duties and responsibilities if it is to be maintained. Chief among these is the responsibility of educating ourselves and keeping ourselves informed with reliable and trustworthy information. At the religious level, this responsibility is even greater, for the truth to be assimilated is more profound, and the process of assimilation more prolonged and arduous.

Yet the maintenance of a democratic Catholicism depends upon the actualizing of this process not only in our clergy but in the great body of our laymen as well. Can this task be achieved? The record of the past is not reassuring. Are there any of us who believe that the laity of our Church in this country is now really well informed? Even those who realize that they are Catholics, how many understand that Catholicism is an ordered life based upon a definite structure of doctrine, not an eclectic jumble in which almost any opinion can be tolerated, a view I have often heard suggested at church meetings. How many of us laymen understand the basic principles of Catholic philosophy and theology? How many of us have a really Catholic view of the Sacraments? What percentage of our Laymen even understand that they belong to a branch of the universal Catholic Church, rather than to some aberrant American sect? Our confidence cannot be increased by the serious raising of such questions as these.

But there are widespread signs of an increasing distrust for that liberal confusion of mind which has so long masqueraded as enlightenment, and of an increasing demand on the part of the laity for sound instruction. In my own parish, enough interest in

Catholic education has been aroused to justify the organization of five classes of adult instruction, meeting regularly for the review of great Catholic classics and sound contemporary literature. This is as yet only an experiment in keeping with the great secular movement of adult education which is under way at the present time. I hope that it may grow and spread in our Communion into an equally massive movement for adult religious education. A confused and irrational Catholicism is a contradiction. We cannot love God unless we constantly exercise our understanding in attempting to grasp what our unaided faculties as well as revelation can tell us of Him,—unless we remember Him,

holding clear-cut images and concepts before our minds, which can inspire the unmitigated and devout love of Christianitas.

So, now in remembrance of Him, let us gird ourselves with greater faith in the human understanding! Let us do all we can to restore this faith to our country and to our fellow countrymen! Let us resolve for ourselves to make a renewed effort to deepen our understanding of the depths of the Catholic faith which beckon us ever further and further! Let us give ourselves to this task in our spare time in our idle moments, that the holy flame of caritas may burn more brightly within us! Let us remember Him!

Methods of Meditation

By ALAN WHITTEMORE, O.H.C.

FATHER Considine, S.J., was the author of a most helpful and stimulating little book called *Delight in the Lord*. Among other things he remarks that there are few general rules for prayer but that one is, "Always pray as you want."

Indeed, this is a characteristic difference between liturgical prayer, on the one hand, and private prayer, on the other. In liturgical prayer we do not "pray as we want." We pray as the Church tells us to pray. When the congregation kneels, we kneel. When the congregation sits, we sit. When the congregation confesses its sins, recites the psalter, says the Lord's Prayer, offers thanksgiving to God, so do we. We do it whether or not we individually feel the urge to do so. In no other way would it be possible to have orderly, corporate worship. Moreover, because of the rich variety of corporate prayer, our private capacity to pray is corrected and balanced by

participation in the devotion of the group. Moment by moment we are taught to pray with the brethren in this particular or in that.

In our private prayer it is otherwise. Here we are free. Within a walled garden for company with our heavenly Father and Lover.

Of course, at the beginning of our prayer life (and at certain periods all through) we find it difficult to speak freely to God. At such times it is a boon to have the psalms or other printed forms to fall back on. For most people it is well to work for a time—perhaps for years—at one or the other of the recognized "Methods of Meditation;" a good example, the Ignatian, the Marian, the Sulpician. One feels in the laudable effort to liberate the soul, those well-tried methods have been too much neglected recently. There are very few that will not find them richly rewarding ultimately, however.

, fruitless, mechanical they seem for a while. They are h grinding away at for a long, time.

evertheless, if we are able to k to God freely, to rest in Presence, to "delight in the l," that is a great and ed gift from Him. At such s, we do well to remember er Considine's dictum, "Pray ou want."

ne of the practices which we o teach people in a preaching ion is that of spending a ten ifteen minute period every in addition to one's shorter options morning and night, in t communing with God, or ditation."

oward the close of one such ion, the rector asked for sugg ions regarding this practice, art of his general "follow-up" gram for the congregation. I gested that he devote three utes, each week, before his day sermon, to the subject of y meditation; explaining and strating, on each occasion, e fresh way of spending the ditation period. I wrote him informal outline for the pur e and have given copies to sev other rectors since.

uch miniature instructions on ver need not be confined to weeks following a mission. ey might be given profitably almost any time; especially if series were preceded by three four full length addresses or ter still, by a "School of Pray for the parish.

With the hope that either ests or others may find the gestions helpful, I now offer m just as they stand.

Suggestions

The important thing is to give ten minutes (by the clock) h day whether you seem to be ting anywhere or not. There is great variety of ways of spend- the time but the way is inci- al and of secondary impor-

tance. Stand, kneel, or sit—as you like.

1. God's side of the matter. He loves you. He wants your companionship. When you take ten minutes out of your day to give to Him, it rejoices His heart. How would you feel if you had a boy who went about his business from morning to night and never wanted to be with you for a few minutes? I remember how mother used to love to have one of us just come and sit beside her on the couch, for a few minutes, in the evening, with her arm around us. So even if you seem to be getting nothing out of your ten minutes, don't give it up. It means a lot to God.

2. God not only wants you to be with Him, in a special way, for this ten minutes each day; He wants you to come to know Him better. (Difference between knowing God and merely knowing about Him.) It is He who has just put it into your heart to give Him the ten minutes. By the very fact of sticking to it you are responding to His invitation. He will do more than just invite you. Ask Him to teach you how to pray. He will. During this next week, beg Him again and again to reveal Himself to you, to teach you how to pray. "Speak to God as a child would speak to a very loving Father."

3. In a conversation, one person must not do all the talking. We must not talk so much to God that we cannot hear Him. You have been begging God to teach you how to pray—to reveal Himself to you. Now, then, continue to ask Him when you start your ten minutes daily. Then be quiet; listen for His voice. This may be hard at first, but keep at it every day this week. (Don't skimp the time. A full ten minutes by the clock.)

4. A certain Bishop said that, if he had only two minutes in which to pray, he would spend the first minute in preparation.

A good thing, before you start the ten minutes, is to stand with your hands on the back of your chair and say, "Now, what am I going to do? I am going to speak to Almighty God." Kneel and say your opening prayers. Then kneel (or sit) quietly for the rest. At the end, closing prayers and a resolve to do such and such a thing today that will please God.

Methods of Spending the Time

(It might be well for all to practise each particular method till the following week. Then practise the new one. At the end of the course, everybody will have tried out all of them and can therefore adopt the one, or ones, that he wishes.)

5. Reading (i.e. browsing over the Bible or the *Imitation*—as our grandmothers did).

6. Writing a letter to God. (Be sure to destroy it each time—no matter how helpful or inspiring it may seem. It is not yours. You have "mailed" it to God. If you were to keep these letters, you would almost inevitably be more self-conscious in writing them, whereas you want to be conscious of God to whom you write.)

7. Thinking over your problems, anxieties, etc., in God's Presence—thinking them over with Him. (Illustrate.)

8. Taking one of the Myster-ies of our Lord's life—the Annun- ciation, the Nativity, the Trans-figuration, Easter, Ascension—and brooding over it. Applying it to your own life. (Illustrate.)

9. The Passion. Go through it with Jesus, step by step—feel- ing all that He feels as He is scourged, blind-folded, hangs on the Cross.

10. Thinking of our Lord Himself—how beautiful He was—and is. Or we can think of our own particular situation with its special difficulties and tempta-tions and remember situations in

His life when He met the same sort of difficulties. Or we can think of one or another virtue (e.g. humility, courage, generosity, trust, etc.) and see how it was exemplified in our Lord's life.

11. What a joy it would have been to sit beside our Lord, or to kneel with one's head in His lap, and talk with Him! You can do just this. Imagine His sitting beside you and holding your hand. What would you say to Him? What would He reply?

12. Do the same as in 10. But just rest. Remain quietly in His Presence. (Picture our Lord asleep—as relaxed as a little child—or in the back of the boat during the storm. Be quiet like that, with Him.)

13. Remember that all your circumstances are willed by God. Think over your circumstances as they are, moment by moment—the clock ticking, you've got dinner to prepare at the end of the ten minutes, you saw so and so this morning, God is here. Accept your circumstances, within and without, one by one, as you

think of them in His presence.

14. God is looking into your heart: One of the best ways of praying is simply to realize that He sees all that is there. Then speak to Him.

15. Resolution. It is good always to close with one. It should be: A. concrete—perfectly definite; B. not too hard. For example, "I will write that letter to So-and-So this very day," or "I will spend two minutes by my watch in thanksgiving tonight, before my usual prayers," or "At such-and-such a time today, I will spend twenty minutes in spiritual reading," or "At the beginning of my prayers tonight, I will look back over the day to see how I dealt with this or that particular temptation the moment it arose." You may use the same resolution day after day if you like.

16. From now on, pray as you like. The way you spend your time between "meditations" will largely determine your progress. If you are trying to please God all during the day, He will be able to lead you forward in your

meditation. Above all, cultivate spirit of tranquillity.

Having offered the above line, may I add one more about that freedom which in all events, the ideal for prayer?

Think of any ordinary, working home at six o'clock in the evening. Mother is in the kitchen getting supper. And the little girl has ten minutes with father who has just returned from work. Does the kid wonder about how the time will be spent?

He sits in his father's lap, any one of a dozen nice things may happen.

Perhaps his father reads him a story or they look at pictures together. Perhaps he tells his father all that he has been doing during the day or tells him about something that troubles or asks a many questions.

Perhaps he puts his head around his father's neck and says, "Oh, Dad, you're so wonderful! Oh, Daddie, I love you so!"

Perhaps he is very quiet, rests in his father's arms.

Divorce and Annulment

By EDWARD N. PERKINS

INASMUCH as the law of the Episcopal Church relative to marriage and its indissolubility is the subject now of active debate, it seems important that the nature be understood of what is termed "annulment." Unfortunately the administration of suits for annulment in the Roman Church has been such in some instances as to incur the suspicion and engender the belief that "annulment" is a subterfuge whereby the Church permits divorces while pretending not to.

That is a mistaken idea. It should be remembered that civil courts which grant divorces also decree "annulments," and the distinction between the two things is perfectly clear. The following paragraphs aim to show the real nature of "annulment." And let it be kept in mind that the term "annulment" is a paradoxical misnomer, for it actually proceeds on the hypothesis that there is nothing to annul.

"Annulment" of a marriage presupposes two

things. (1) That there has been a marriage ceremony or contract, whether followed by cohabitation or not; (2) that the ceremony or contract, cohabitation if that was the fact, did not result in a valid marriage. Thus a decree of annulment is merely declaratory of a fact, namely, that the supposed marriage was invalid all the time.

Sometimes a brother and sister have "married" in ignorance of the relationship. Obviously, such a marriage is void, and nothing could make it otherwise. In such a case, it might be judicially found and decreed that the marriage was void. That would be an "annulment."

There is another class of cases, where there is no legal impediment, but yet the marriage can be deemed invalid. An extreme instance would be where it was proved that the woman performed a part in a marriage ceremony and cohabited with the man against her will under overwhelming rea-

fear of bodily harm or death. Such a marriage will not be deemed valid, and undoubtedly a court would make a decree of "annulment" at the suit of the woman on proof of the facts. And ought an ecclesiastical court having jurisdiction. These illustrations show that "annulment" is basically unlike divorce. Divorce breaks a valid bond. "Annulment" declares that a supposed bond is not never was valid. Of course a court, civil or ecclesiastical, may have the wool pulled over its eyes, may abuse its powers. We are speaking of principles. Practice often falls short of the ideal, in all arrangements of life.

The Marriage Contract

Marriage is contractual. It demands agreement and consent. These things are characteristic of all contracts. An illustration drawn from a simple civil contract may be helpful. John Smith, an art dealer, agrees to sell, and Richard Roe agrees to buy, a painting understood to be by Gainsborough, for a very large sum. The particular painting is clearly identified. There is no question of the identity of the physical object concerned. But it turns out that John Smith's representation that the painting was by Gainsborough was untrue, although John Smith believed it to be true when he made it, and that consequently the painting is of little value. In this case there was a mutual mistake as to a material fact relating to a vital misapprehension respecting the exact matter of the transaction. Certainly Richard Roe would not have made the contract but for the misapprehension. The court, in this case of an ordinary civil contract, would not speak of "annulment" of the transaction. But it would treat the contract as null. It would hold it to be unenforceable or would rescind it if already performed by delivery of payment for the painting. A contract made under so essential a misunderstanding as to the subject matter, lacks validity in its very inception.

Again, suppose that a man promises to marry a woman and later hears that the line of her ancestors is tainted by hereditary insanity, and suppose then on inquiry he is told by the woman's parents that the report is entirely false, but suppose also after the marriage in reliance on those assurances, the bride develops symptoms of insanity and it is discovered that the report was true and the parents knew it was true when they denied it. Thus the man was deceived as to a matter touching vitally the very essence of matrimony, both as regards the relation of man and wife, and as regards the offspring. Surely the validity of the marriage is more than questionable. The man did not mean to marry a woman liable to insanity whose children would be liable to insanity. His consent did not result from the act of marrying such a woman, and he

was induced to proceed by the fraud of the woman's parents. If a civil court "annulled" that marriage at the suit of the man, that would be not a divorce, but a declaration that there had not been a valid marriage in the first instance.

Christian Marriage

When it comes to Christian marriage, blessed by the Church, and to "annulments" thereof, such as the Church of Rome decrees from time to time, exactly the same principle is involved. The sole question is, whether there was in the eyes of the Church a valid marriage in the first instance. However, inasmuch as marriage in the Christian sense differs from mere civil marriage in some respects, the actual circumstances justifying a finding of nullity in the first instance, may differ in some cases from those which would move a civil court so to find.

Marriage in the Christian sense is the divinely approved contractual union for life of one man and one woman for the purpose of mutual exclusive companionship physical and spiritual, the good spiritual development of the parties by mutual assistance, and, God willing, the production and rearing of Christian children. Anything of first rate importance touching vitally the very essence of this relation, could vitiate such a marriage in its inception. By its definition it presupposes fairness, honesty, willingness, intelligent consent, and high purpose. The lack of any of those factors to a vital extent with respect to the very essence, would seem to impair validity in the eyes of the Church. "Annulment" by an ecclesiastical court, in such a case, would be nothing but judicial determination of the absence of that validity.

Obviously, the cause of invalidity of a marriage at its inception, must have existed at the time of the marriage, although ordinarily it will not have come to light until some later time.

Without undertaking to give judgment as to how the cases should be decided, one may speculate as to the proper disposition in assumed states of facts.

Examples

Suppose that an ecclesiastical court is satisfied that a husband has been guilty of constant acts of infidelity commencing almost immediately after marriage, and that when he contracted the marriage he fully intended to behave in that way. Having it in mind that Christian marriage is divinely approved for the purpose of mutual exclusive companionship physical and spiritual, it is evident that this husband never intended to contract such a marriage, because he never intended exclusive companionship. But that exclusive companionship is of the essence of marriage in the Christian sense. Then does it follow that there was no valid marriage in that

sense, in that one of the contracting parties alone intended such a thing and she, at least presumptively, was deceived as to the other's purpose? The granting of an annulment decree would be understandable, certainly, if there was direct proof of the husband's intent to infidelity existing at the time of the marriage. Such an intent should never be inferred from subsequent conduct alone.

Christian marriage with the intention not to have even one child, seems unthinkable. Then if a woman when marrying had the intention, unknown to the husband, never to have a child, and persisted in that purpose after marriage notwithstanding her husband's desire for a family, it would be understandable if the court held, on proof of those facts, that there was such an essential absence of intent and such misunderstanding as to vitiate the marriage in its inception and justify a decree declaring it null and void.

Other kinds of cases may be imagined. It may be that there is latent in some people some deep-seated abnormality which is aroused and brought into a sinister activity in the sexual relation. Then it may be that a woman finds herself exposed after marriage to intolerable brutality. Sooner or later a cessation of cohabitation is compelled. Would a decree that the marriage was null and void be in order? The actual condition as it has developed is intolerable. Maintenance of the marital relation is impossible. This state of things results from an unknown but actual condition which existed at the time of the marriage making the actual subsequent condition inevitable so that, if the primary latent condition could have been known, the subsequent condition could have been predicted. A strong argument could be made for a decree of annulment, supposing that the facts assumed were duly established by evidence, including the facts that the latent condition existed already at the time of the marriage and was then certain to result in the intolerable state of things which actually supervened.



Safeguards

On the other hand, if the husband's psychic normality resulted from some event or condition subsequent to the marriage, annulment certainly would be out of order, because annulment is not an authoritative finding that no valid marriage ever was made. Therefore, to allow an annulment in a case where the cause did not exist at the time of the marriage, would be to allow a divorce under false pretences.

In the case above supposed of constant conjugal infidelity commencing shortly after marriage, it might be a temptation to infer from the fact of infidelity a premarital intention to behave so as to yield to that temptation and allow a decree of annulment, possibly adjudging the marriage void, would be to give a divorce in disguised form. But if there was credible testimony by confidants of the husband that he had said in their hearing before the marriage that he was marrying that woman because it was the only way to get her and he had no intention of being faithful to her, then an ecclesiastical court at least, one would think, to decree the marriage void. It could not be regarded for a moment as valid Christian marriage.

The civil courts of general equity jurisdiction, such as the Supreme Court of New York or the Superior Court of Massachusetts or the Chancery Court in New Jersey, make decrees of annulment in proper cases. None of these courts has any jurisdiction to allow divorces, i.e., to break the bond of a valid marriage, except as that jurisdiction is expressly conferred by legislative enactment and cause therein provided. But the power to declare a marriage null and void inheres in a court of general equity jurisdiction by the nature of that jurisdiction except as it may be denied or qualified by constitution or by valid statute. Nothing is clearer in our civil jurisprudence, than the fundamental difference between annulment and divorce. The one presupposes that there is not a valid marriage and the other presupposes the exact opposite.

It should be said that both in ecclesiastical and civil law the offspring of marriages subsequently judged by an annulment decree to be void, are universally (and paradoxically) held to be legitimate for all purposes. Logic suggests that if the marriage was void, the fruit of it must be illegitimate. The contrary is universally held, seeing that any such rule would be harsh and beyond all practical requirements of the case. No good reason beyond the force of mere logic can be suggested why such children should have put upon them such disabilities. For instance, deprivation of the right to inherit by a mere force of logic is not permitted to inflict a serious wrong.

The Church Missionary College

By NORMAN S. HOWELL

A Proposal

WHEN THE Episcopal Church wakes up, watch out!" For many years as parishioner and lately as an army chaplain, I believe, more firmly than that we of the Episcopal Church have a unique opportunity to teach the Faith to a better world. Young men and women are amazed at the same teaching of our Church; when thoroughly instructed, captivated by it. We have a chance no other Christian Body has in humility and by plan, we seize that opportunity. This opportunity is especially evident as regards the mission field. One of our mistakes has been that we have almost forgotten that all Christian work is missionary; that all Christians are missionaries. I wonder also if we have not narrowed our understanding of the word "missionary." Is it not true that to the average lay person—yes even to the average clergyman—"missionary" means one working in a domestic or foreign missionary district? Yet recent statistics indicate that nearly half of Africa adheres to no form of organized religion. Surely over six million people make up a good missionary field! Thus on the average, half of any given town, or country district, is a missionary field. Is the average priest quite aware of his parish as a missionary district, his parish program based on fact? A Christian will deny the need for evangelizing the world for Christ; but what of our methods? I believe the day the pioneer missionaries is about over. We have laid down firm foundations;

and, though using the method of trial and error, have erected structures strong enough to withstand the destructions of total war. Truly they were (and are) great men and women, and we can still learn much from them. With their help and experience we can discover better methods in keeping with the needs of our day.

A Church as wealthy as ours could raise a far higher missionary quota; a Church as large as ours could send out many more times the number of missionaries than she does. If so, why do we not do better? Surely it is not for lack of effort, nor of consecrated lives, but rather perhaps we have not always met the problems in the best way. Previous ways and methods have not been wrong; and certainly should not be discontinued. What is needed is an institution devoted entirely to the fostering and training of missionary vocations. Therefore we propose the establishment of a Church Missionary College, which will give missionaries the specific preparation they need and which, through its friends and associates, can encourage the young people of the Church to give themselves to the work of the mission field.

Missionary Vocations

We must begin by sowing the seeds of a missionary vocation in the minds and hearts of our young people. If I may be pardoned a personal story: when I was ten years old my father was rector of a parish in New York State. A young priest, home on furlough from the Philippines, came to visit his aunt, a member of that parish. As she was out for

a few hours, he was looking over our lovely church. I happened to be playing about and volunteered to show him around. From that simple contact a friendship sprang up which lasted many years after he returned to Baguio. I am convinced it was that contact which ultimately turned my mind towards the mission field. (That young man was Remsen Brinkerhoff Ogilby, late president of Trinity College, Hartford.)

A college athletic director sends scouts to watch out for likely material in high and preparatory school teams. A player showing promise will have no difficulty "playing" his way through college. In our schools are thousands of young boys and girls, eagerly looking forward to their future. They have high ideals and noble ambitions to be of service to the world. Our potential missionaries are among them: parish priests, clergy to man our domestic and foreign stations, women Church workers, and future members of our Religious Orders. Here are many fields ready to be planted with the seeds of a missionary vocation; a harvest to reap in later years.

But the young are not our only field. What about those of more mature years? An Army chaplain recently returned from duty in Persia told me the following story. He was preaching in one of our parishes, and mentioned the extreme need for medical work there. After the service a young doctor approached him with the comment, "That would be a most interesting work." I do not know what happened but probably Chaplain Lewis took his name and sent it in to the Church Missions House.

The method for recruiting our missionaries is quite simple—even though its carrying out will require infinite patience, tact, courtesy, and not a little courage. I would seek to enroll parish priests and qualified lay people as associates of the Church Missionary College. Once or twice a year I would ask them to visit all the various types of schools in their communities; and seek other opportunities to present to people, the Church and its missionary work as a vocation. This is not something new. In most higher schools there are teachers appointed to advise students about vocational opportunities. This would naturally have to be done with the fullest consent of all authorities, and denominational lines would have to be respected. Of course the denominations would benefit—all the better. What is important is that the seed be planted. God will grant the increase according to His Will, and as we pray for a full harvest.

Training the Missionaries

The preliminary training of the young people would rest primarily on the rector of the local parish. We want only the finest boys and girls and he is in the best position to judge them. As the Holy Spirit guided them, the parish priest would instruct them further; and when the time came, would advise them as to college, seminary and the Church Missionary College. In college the Church Society for College Work would be of inestimable value.

When the young man or woman is ready to enter directly upon a missionary career; and preferably after appointment to the field by the Church, he or she would be enrolled in the Church Missionary College. And the same would be true of the doctor, nurse, or teacher. Missionary work as such requires a specialized technique aside from one's own profession. So almost all denomina-

tions send their candidates to a missionary training school for several months—usually a full academic year.

As things are now it is almost impossible—certainly unwise—to set up a strictly Episcopal missionary institution prepared to meet all our training needs. And yet we do need some kind of institutional means to train our own missionaries in our own ways. We already possess a few missionary institutions but these are designed for special types of work, and presumably are somewhat unrelated in program. In addition to these we need a general missionary institution, rounding out the whole missionary program of the Church.

The Church Missionary College should, I believe, be a small tutorial-type institution located near an adequately equipped university, and possibly near (or at) one of our seminaries. The university could provide the courses for the various secular needs; the Church Missionary College could itself care for the religious subjects.

A tentative curriculum has already been drawn up but it is far too detailed to do more than outline here. In general, the studies are divided into two main groups: the Common Courses, and the Field Courses. The Common Courses form the practical "basic training" every missionary should have: the Field Courses have to do with the special needs of the particular field. The curriculum should be planned by missionaries; and the Church Missionary College should be under their general supervision. The term should be at least an academic year.

Research

The Church Missionary College should have at least these three objectives: To plan a program to tap the missionary resources of our Church; to train

those who are qualified before they go into the various missionary fields; and equally important to undertake research into missionary methodology. Only last remains to be mentioned.

The Church Missionary College has a further important function—research in Missionary Methodology. For instance: what lessons can we learn from methods used in the past; in the missionary activities of the Christian Communions? How effective has our work been so far? What new techniques can we employ? Can we learn from training programs of the army and navy, from business, etc.? Suggestions for the advancement of our missionary program can be sought from every possible source. We hope to teach students the great importance of this objective so that later on in the field they can discover and find newer and better ways to advance the missionary cause.

The above sketch gives a very meager idea of the plan contemplated. Such an important matter as its support will, I believe, solve itself. If God wants and wants the Church Missionary College, He will move the hearts of men to support it. It has my experience that people respond readily enough when they understand the need, and when a definite program is presented.

It is trite to say—for instance, could not the Church in her history say it—that the Church faces a real battle in the days which lie ahead. The quantity and quality of our material equipment helped us win the world victory—can the Church send her soldiers out with less? But here the preacher speaks) than material equipment won the war: the main strength of America and the world is its people—men and women—and with the Church is it not more true? The Episcopal Church has a potential

mitted source of young missionary power and she has the ability to devise ever better to use that power. And far important she has something right for and in—the Catholic Church; a Church sufficiently vast to satisfy all sorts and conditions of people in all countries; a Church standing for the Ancient Faith, and yet capable and undivided to reach out and convert the new world. The Church Missionary College would have its share in recruiting, training, and finding new ways to advise our missionaries for this great work.



ST. PATRICK'S GRAVE

Meditations on the De Profundis

Part I

By ISABEL S. DANNEY

HIS psalm used first by the Jews and later by Christians has a fundamental aptitude that goes to the very roots of man's nature. It is placed toward the end of the psalter probably because it is a climax of the longing out to God by the corporate company of God's people; also because it strikes an individual climax in each human

Its Use in Worship

in the Book of Common Prayer this psalm has three distinct usages all of which are interrelated. It is used as one of the psalms for Evening Prayer; it is used as one of the penitential psalms; and last but not least it is used in the burial office. It is usually placed in Evening Prayer and the mind turns to all that it implies—the end of the day, the end of life—the pause for after busy hours; the pause would and should turn the heart and soul to God. Then comes penitence—the sorrow for undone; the regret for good neglected and left undone. Last-

ly comes the use of this psalm in the burial office—death in the evening of life. With death should always come the penitence of the soul, and finally rest in God because there is an end of struggle with evil.

As this psalm is used in the psalter for the 27th day of Evening Prayer, which includes psalms 126 to 131, it may be passed over by the conscious mind. But its terrible beauty sinks into the subconscious to be brought to light by the Holy Spirit at some later time when the need for enlightenment is more sensible. Psalms 126, 127, 128 and 129 are statements and affirmations of God's dealings with the righteous man and the reward of evil to the man who does evil. Then comes the 130th psalm, but placed so unobtrusively that it is almost as a beautiful dream that, to be thoroughly delighted in, must needs be recalled to mind when all grosser things have been cast out.

The word *profundis* suggests profundity, depth, darkness. So there is an evening in the soul

that has profundity, depth, the darkness of night; but shining through the profound darkness is the Light of God. The soul may have to travel through the evening into the night before it finds the Light of God in the morning but always the Light is there emanating as rays from the Being of God.

The *De Profundis* is used as a penitential psalm because the Church as a Corporate Body of Christ feels that these words can in some degree express the corporate penance of her members. The *De Profundis* is also used as a penitential psalm individually by the members of the Corporate Body as an individual expression of penitence for sin and also as a preparation for the reception of the Body of their Lord in the Holy Eucharist. It is the expression and preparation in Lent of the Church as the Church for the sharing in the passion, death, and resurrection of her Lord. Always, together with the corporate action of the Church toward penitence goes the action in the individual soul to an ever deepening peni-

tence. The whole Church helps the individual man to penitence, and the penitence of each individual man deepens the corporate penitence of the whole Church. With this ever deepening penitence, both corporately to the Church and individually to each man, comes an ever richer flowering of the gifts of the Holy Spirit. Without penitence it is impossible for the gifts of the Holy Spirit to flower in man.

The *De Profundis* as used in the burial office may be considered to have a three-fold action. There is the corporate action of the Church; there is the action of the individual souls who particularly mourn the member departed; and there is finally the delicate, unseen action of the departed in his need for mercy. All of the three-fold parts of this action are gathered up here and made a unified trinity in this awesome appeal to God; and God would see it as one thing in its three-fold parts. The place of the *De Profundis* in the burial office is as unobtrusive as in the order for Evening Prayer. Here, too, the full impact of its implications will be felt and realized at a later time. If this psalm is said by the priest as the body of the departed is taken from the church, it has in it the element of a last farewell. It is a farewell that continues to cry after God, never letting Him go, but eternally holding on to Him, knowing that only by holding on to Him can any soul finally rejoice in Him.

In the *De Profundis* very particularly, though it is true in degree with the whole of the Psalter, the two fold action of worship and supplication must be kept in mind. There is the corporate prayer of the Church and of man as representative of all of humanity, and also there is the very real individual action of worship—of each individual soul and its needs as different from every other individual soul; and of those needs

as seen first by God and then by the soul itself, at least in some degree.

Out of the Deep

Out of the deep have I called unto Thee, O Lord; Lord, hear my voice.

The first verse of this psalm, as indeed the psalm in its entirety, has no preliminary preparation or coming to the point. The point is obvious—the soul's need for God. There is almost a terseness, yet also great delicacy and restraint in the conscious outpouring to God. Underneath, in the subconscious, there has been such a welling up, such a recollection of the awesome majesty of God, that as Moses hid his face and could not bear to look upon God, so must man turn away as Moses from the burning bush, lest the beauty of God consume him. As man turns away there is a moment of frustration. Man would clamor for the reason why he cannot behold the beauty of the Holy One—then in a flash he knows, and his heart aches when he beholds his sin—the sin of Adam. He would curse himself for his foolishness in ever supposing he could presume to set himself up in opposition to the One who created him.

In the depths of his being man has never forgotten that once he was innocent—that there was a time when he had not sinned—that once he enjoyed God as he longs with all of his being to enjoy him again. Man's soul was endowed in the beginning with the image of the Holy Trinity. It was God Himself who so endowed man when He created him. God never takes back His gifts even though man may blemish them. Through sin man blemished the image of the Holy Trinity that God gave him in the beginning when He created him and endowed his soul. It is the imminence of God within man that would cry out to God in Heaven

through all of the depths until that feeble cry reaches the depths of God. There it rests itself on God knowing it can find nothing else but trust in a God that once by sin man cast aside.

"Out of the deep have I called unto Thee"—man realizing the awful depth he has fallen away from God casts himself on the mercy that from a dim memory he once knew and beheld. There is a depth in man as also there is a depth in God. From the layers of self that the soul strives to hide from the penetrating glance of God it now, realising the destitution it has wrought itself, calls out to the only one who can save it. No excuse is offered; no whining; no explanation of why the soul turned away and in its shame tried to cover its nakedness when God called Adam in the garden. Only there is the cry from the deep. There is hope in the cry and also foreknowledge that some day God will hear the cry and see the terrible need, and in seeing it do something about it.

In man's primal innocence there was a holy depth in his soul. In that depth there were eternal possibilities for knowing and enjoying God. It is on this fantastic image that it is possible to imagine what life through the ages as we know them from history would have been if man had not sinned. When such images have been perceived by ancient and modern writers it has only been possible for these writers to endeavor to portray the Unknown by mystical imagery and symbolism. Familiar instances of this are the Song of Songs in the Old Testament, the Book of Revelation in the New Testament, in more modern times the writings of St. John of the Cross and of St. Teresa of Avila. Man's experience of God in such instances was so perfect that it filtered through to his conscious thought from the very

e of his soul, no expression in language was ever found to be true.

fter man had sinned there the depth put in his soul by folly—the depth of his sin. It was the deep of confusion; deep planted by the evil one. Deep of sin put almost insurmountable barriers between man and God. Man forgot that was made in the Image of the Trinity and he sank more deeply into the mire; God never forgot that man His creation. God from His hand in man must needs cry out to God Creator of all things, and finds himself in the only place he could be found—in God.

Answering Depth

Deep does indeed call to deep, desire of the soul for God to ultimately find Him, for desire was planted in man by Himself. Man cries out to God with all of the intensity of being. He realizes that he did not cry to God had God given him the faculty of calling and before that the desire to do so. Man calls to God because to man else in all of the universe he turn? Man in himself is powerless. Once man looked to God and tasted thereof. The taste was so bitter and man's shame so great he could scarce look at God. Then man realized from the depths of his being that the road to God would be long, but that he must at all costs go on the painful journey back to Him. Out of the deep have I called to Thee, O Lord, Lord hear my voice." Man has called unto the Lord. After coming to a realization of himself as he really is, he stands in his soul's nakedness; a prodigal son indeed, associated with the swine of evil, the only food wantonly thrust into his mouth for the sustenance of his body. He must go back to his Father. He would cry out and hope to be received from afar off the Father

would hear his cry and even recognize him as a son underneath all of the filth of evil. Man has gone away to the far country which looked so much more attractive than his own home, but always he has cried out to the only One who could ever satisfy him, and asked God to hear him.

Man asks God to hear him not for any worth in himself, but casts himself on the divine mercy for salvation. Before man can utter his cry he has to cast off all superficial trappings of self and simply, as he is, and as God knows him to be, out of the deep he calls to God. Only so can God on His part hear him. "Lord, hear my voice" is a supplication that makes its plea, because man knows in his inmost being that God is ever changeless Love, and that in His pity and mercy God will look down and behold man, that He will stretch out His hand and will help him climb the road back to Him.

Individual Need

As man cries out in all of humanity from the deep of his being so each individual man cries out from the deep of his own individual being from the depths of his own particular individual self. From his own particular failings, from his own particular desires, his own particular hopes, his own particular sorrows, each man for a moment pauses, and then from out of his complete frustration he cries out to God. The depth of confusion is neutralized and made orderly when it is given to God and rationalized by Him. The depth of sorrow is turned into peace and understanding when it is given over to the depths of God. Failure and particular failings do not remain failures and failings when given to God; from the failures are built the steps toward a fresh start. The depth of joy is made in-

to more joy and overflows in love and good works when given to God and fulfilled by Him.

"Lord, hear my voice."—Before man in his frustration and knowledge of his need turns to God as a last resort he asks others to hear his voice but he finds to his bitterness that he cries in vain. Man finds himself, that is, only himself without God, to be of no avail. He finds power and glory and life centered in himself to be dry dust in his mouth. He finds other loves—money, power, trust in his fellow-man that is not trust first founded on and in God, to be only temporarily satisfying. So, after turning to all other things and finding those things vain, man in the end turns to God. In his turning to God man feels a confidence and a trust he could not feel in turning to lesser things. He knows that, before the cry dies from his lips, God will hear his voice.

However, there always is a condition and that condition is a penitence in man. This condition is only made for the benefit of man by God, and not for anything that it can do for God. It is a first requisite because, before God can do anything for man, man must have penitence in his soul. In the words, "Lord hear my voice," man shows that he throws himself on the mercy of God. God not only works through man as humanity to work out redemption through him as His creation, but He also works through each individual man. God would have each particular man transformed by His Love and His Grace and so know Him and rejoice in Him forever. God always has heard and always will hear the cry of the man who calls to Him in penitence and need. Because He is God, man can always depend upon it that He who made the world and man became the Son of man that the sons of men might truly become the sons of God.



Book Reviews

The Trinity and Christian Devotion.
By Charles W. Lowry. New York.
Harper and Brothers. Pp. 162. Price,
\$1.50.

There are two matters for great rejoicing in the Presiding Bishop's Book for Lent this year. (It is also the Archbishop of Canterbury's selection.) The first is that it is a book on dogma. Its purpose is to invite the reader to do some real thinking on the fundamental tenet of the Christian Religion, the doctrine of the Trinity. Instead of merely asserting that we need to lay hold once more on the Faith, it makes a serious effort to expound it. The second cause for joy is that it teaches sound doctrine. As far as this reviewer can judge, the book conforms to the Catholic teaching on the nature of God.

Dr. Lowry is at pains to point out the practical implications of the Trinity. As the title suggests, the interrelationships between doctrine and devotion, the latter considered in the full and all-embracing meaning of the word, are the chief theme of the book. The author demonstrates how the concept of the Three Persons in One God is the theological expression of St. John's definition, "God is love." The book ends with a magnificent passage stressing the relevance of the Trinity to modern political and economic thinking.

At the same time, it must be admitted that the book will prove stiff reading for the average layman to whom it is addressed. Dr. Lowry is aware of this, and suggests that such a person begin with the last two chapters. The difficulty is in part that to which the author ascribes it—the inherent inadequacy of human thought and language to grasp and express the nature of God. But it is also partly due to the failure of the author to confine himself to the essentials of

the Church's doctrine. Granted that such an exposition is always guilty of oversimplification; it is, however, necessary if any idea of the Trinity is to be conveyed to persons not trained in theology and philosophy. The truth would seem to be that Dr. Lowry is himself too learned a scholar and too deep and subtle a thinker to be content with the superficial dogmatisms which are necessary to a popular exposition of theology.

Nevertheless the book will be a stimulus to those who are willing and able to do some honest thinking. As such it will do the Church a great service.—B.S.

The People's Anglican Missal in the American Edition. By the Frank Gavin Liturgical Foundation, Mount Sinai, L. I., N. Y. Pp. 860. Price, \$5.00.

This is a handy edition of the altar missal which will be invaluable for those wanting to follow the Mass in its entirety. It measures four and a half inches by six and a half inches and is about one and a half inches thick; so it can easily be carried. It is well printed and bound, although there are no markers provided.

As much of the material in the introduction of the altar edition would be of little use for the worshipper in the pew, a special introduction has been provided for the People's Missal—and it is excellent. Both this general introduction and the one given before the Canon of the Mass provide the reader with a broad view of the history and spiritual significance of the rite in which he is joining.

With this in his hands, the man in the pew will be able to take a much more active and understanding part in the Mass.—S.

In Every Corner Sing. By Joseph W. Clokey. New York. Morehouse-Gorham. Pp. 86, with bibliography. Price, 50c.

The characteristic mark of this grand little booklet is common

sense. But nothing of the es or the worshipful is omitted that is said.

Two quotations will ser give an idea of the author's style and yet of his high air the realm of Church music. quality of the music used sh be above rather than below cultural level of the cong tion. If the music seems t 'over your head' the best pl to raise your head." And a "Personally, I prefer to have congregation sing comfort even if the metronome is u py about it."

The idea that small ch choirs must have the ability repertoire of the cathedral c is carefully condemned. May advice be well heeded! Ins tions of great worth are t found in this book for the o ist, the choirmaster and for chorister.—S.

When Life Gets Hard. By James don Gilkey. New York. The Ma lan Company. 138 pp. \$1.50.

In this his latest book the ular Congregationalist prea of Springfield, Mass., gives p tical helps by which the ordi person can meet and over the difficulties enhanced for all by the war. The reality God's help in times of st which the author described in earlier book, is here taken m or less for granted, and the phasis is on concrete steps to taken in dealing with specific uations, such as what to do w you have to spend your life d little things, or making ad ments, mastering fatigue, m ing a permanent frustration, facing the loss of some one love. Different chapters will peal to different persons, acc ing to the needs of each, but all contain sound pastoral,ad aptly illustrated from the live persons known and unknown

The book's chief weak

a Catholic standpoint, is in the few sections where he is definitely drawn into the ire, the author rejects what sinks is the orthodox Christian view on certain basic dogmas, is actually a caricature of the Church teaches. In consequence, there is no room for solid religion of God come in flesh or for the practical help in sacraments in every-day g. Instead we are left with usual liberal Protestant approach, in reality little more than manist ethic and psychology, which demand a far higher degree of intelligence and skill than many persons generally possess.

-J. R. R.

Records

The Kyriale Chants

The appearance of ten albums of the Gregorian chants of the Ordinary of the Mass and of the Canon is an event in these days in the commercial recording companies are prone to issue only discs which will net the best of sales. Now the Gregorian Institute of America (402 Madison Avenue, Toledo 4-1212), presents this singularly significant contribution to the future of Gregorian music. Churchmen will welcome these and it is hoped that through support and through the use of these discs, the Gregorian Institute may go forward and constantly to the recording of liturgical music.

There are forty-six records in ten albums, and these discs give the entire chants of the Ordinary of the Mass as distributed among eighteen Masses, all complete with Kyrie, Gloria, Sanctus, dictus, Agnus Dei, and Ite missa est or Benedicamus Domino. The responses, with the Canon of Masses XVII and XVIII which do not have the Canon because they are the Advent and Lenten Masses. The

series also includes all the Ad Libitum Kyria, Gloria, Sanctus and Agnus Dei chants and the Ambrosian Gloria, any of which may be substituted by the choir for the regular chants in the eighteen Masses. Also included in this series are the six Gregorian Credo chants, the responses used at Mass, and six records of the entire Funeral Mass. This series, by the way, is the only complete set of chant records in any one cycle in existence today.

This monumental undertaking was the work of the Gregorian Institute. The chants are sung by seminary and monastic choirs in the United States and Canada. The singing is of a high order and, in some cases, very fine. The recordings were made with all the high fidelity methods of the day and the result has been noiseless discs of great clarity. Each album is prefaced with a complete index and a commentary. There are brief but rather detailed notes on the history of Gregorian chant as well as a description of the sections of the Mass and their functions in the service.

Individual albums are available separately, but a very considerable saving can be had by purchasing the entire collection as a unit. The entire series, ten albums of forty-six double face ten-inch records, lists for \$60.00, exclusive of Federal, state, and local taxes. For educational purposes, in choirs, schools and colleges, and in the religious communities, we know of no better material for the study of the music of the worship of the Church. Unfortunately, these discs came to our attention too late for notice in the December issue of the *HOLY CROSS MAGAZINE*. But a valuable contribution of this sort needs not the excuse of the giving practices of Christmas. The discs may be procured directly from the Gregorian Institute (address above) or from

the Gramophone Shop, 18 East Forty-eighth Street, New York 17, N. Y.

The Gregorian Institute hopes soon to prepare records of the Preface and Pater Noster chants, and some of the propers of Sundays and Feasts of the First Class. This reviewer hopes that those interested in Gregorian music will utilize these discs to the fullest.

Max Bruch's *Concerto No. 1 in G Minor for Violin and Orchestra* is one of the most magnificent and beloved works in violin literature. Bruch (1838-1920) began the work when he was but nineteen years of age. However, the preliminary sketches did not develop into the completed work until nine years later. The premiere of the work, at Coblenz in 1866, saw Bruch himself as the conductor and Otto von Konigsbow, a teacher of violin at the Cologne Conservatory, as soloist. The work was subsequently revised with the assistance of the celebrated violinist Joachim, to whom it is now dedicated. Joachim brought out the new version in Bremen in 1868. In 1872 it was introduced to American audiences by the fabulous Sarasate who performed it in New York in February of that year. The work is melodic, spirited, and intensely dramatic. Victor offers a splendid new recording of this Bruch *Concerto* with Yehudi Menuhin as the soloist, supported by the San Francisco Symphony Orchestra with Pierre Monteux as the conductor (Victor DM-1023; 3 12-inch records; list \$3.50). The recording is a superb one and the lush lines of Bruch's grand old work are ably sustained by Mr. Menuhin. Incidentally, the second movement, the *Adagio*, was for years used as a prelude at many of the festival services at the Church of St. Mary the Virgin.

gin, New York, and will be remembered by many who can recall the days when elaborate music was the order of the day at that parish.

By no means new in the Victor catalog is the recording of the brilliant *London Symphony* by England's foremost composer, Vaughan-Williams (Victor M-916; 5 12-inch records; list \$5.50). The name of Vaughan Williams should be familiar to Churchmen on both sides of the waters. His hymn tunes and his choral settings for the Holy Eucharist are splendid examples of truly sound church (liturgical) music. The *London Symphony* is a work on an heroic scale and Vaughan Williams tells, in musical language, the saga of a great city. The recording, a fine one, is by the Cincinnati Symphony Orchestra, Eugene Goossens, conductor. One would like to hear a recording of Vaughan Williams' magnificent setting for the Easter processional, *Hail Thee, Festival Day* with full orchestra, organ, chorus, and soloists.

There is one single disc from the Victor list that must be mentioned, too. This disc, by the way, has been so well received that the company has had to re-issue it and announce its re-issue to the thousands who have been seeking it. It is a recording by the celebrated Negro soprano, Dorothy Maynor. This artist's glorious voice is heard in two selections both of which are taxing items. The arias are the *Air de Lia* from Debussy's *L'Enfant Prodigue* and the very difficult *Depuis le jour* from Charpentier's *Louise*. Just wait until you hear Dorothy Maynor in these two selections. In both, Miss Maynor is supported by the Philadelphia Orchestra, Eugene Ormandy, conductor (Victor 17698; 12-inch disc; \$1.00).

—*The Listener*

Community Notes

Bishop Campbell held a Teaching Mission in the Church of the Incarnation, Gaffney, So. Carolina, Feb. 17-24.

Father Harrison gave a talk on Liberia at the Church of St. Mary the Virgin, New York, on February 15th.

Father Tiedemann conducted Schools of Prayer in Sierra Madre, Cal., February 17-19 and in Needles, Cal., February 26-28. He preached in Los Angeles on the 24th.

Father Parker conducted a Retreat for women and a Retreat for men at St. James' Church, Cleveland, February 15-24. He spoke on Liberia to the Woman's Auxiliary of St. David's Church, Baltimore, on the 27th.

For several months Father Turkington has been celebrating Mass and preaching from time to time in Christ Church, Tracy City, Tenn., and Father Bessom has been doing the same at St. John's Church, Battle Creek Cove.

Father Spencer visited St. Paul's School, Concord, N. H., February 7-9, to address the Sacred Studies Classes on Monasticism and the Prayer Life. He preached at St. Andrew's Church, Madison, Wis., in the morning of February 24th and opened a Mission at St. Francis' House, University of Wisconsin, that evening.

Brother Sydney spoke on the Religious Life to a group of young people at Riverside Church, New York City, on February 1st and at St. Paul's Church, Westfield, N. J., on the 3rd. He met with the Servants of Christ

the King at St. Paul's Chu Doylestown, Penna., on the

March Appointments

Bishop Campbell will pr at Holy Cross Church, Mi Florida, on March 17th, and address various parochial gr on Liberia and St. Andrew's

Father Harrison will preach Trinity Church, Waterb Conn., on March 8th, 15th 22nd. He will conduct a conference at Grace Chu Lyons, N. Y., on the 11th a quiet day for the Church Mi of Help of the Diocese of Island on February 25th.

Father Tiedemann will duct Schools of Prayer in Vegas, Nevada, March 3-5 Boulder City, March 6-8, an Ely, Nevada, March 17-19.

Father Turkington will be chal preacher at the Wedne night Lenten Services at Tri Church, Winchester, Tenn.

Father Spencer will end Mission at St. Francis' Ho Madison, Wis., on Ash Wed day, March 6th. On the mor of March 3rd, he will preac Grace Church, Madison. He visit Ripon College, Ripon, March 6-8, where he will pre On the 10th, he will preac the Episcopal Students of No western University, Evans Ill., in the morning. He will dress a rally of the Servant Christ the King in Baltimore the 24th and be the noon preacher at St. Paul's Chu Baltimore, March 25-29.

An Ordo of Worship and Intercession, March-April, 1946

6. Ember Saturday. V. col. 2) of Lent 3) for the living and departed preface of Lent until Passion Sunday unless otherwise directed.
7. 2nd Sunday in Lent (Reminiscere). Semidouble. V. col. 2) St. Patrick, B.C. 3) of Lent cr.
8. St. Cyril of Jerusalem, B.C.D. Double. W. gl. col. 2) feria 3) of Lent cr. L.G. feria.
9. St. Joseph, Spouse of B.V.M. Double I Cl. W. gl. col. 2) feria 3) of Lent cr. proper preface L.G. feria.
10. *Wednesday*. V. Proper Mass col. 2) St. Cuthbert, B.C. 3) of Lent.
11. St. Benedict, Ab. Greater Double. gl. col. 2) feria 3) of Lent L.G. feria.
12. Friday. V. Proper Mass col. 2) of Lent 3) for the living and departed.
13. Saturday. V. Mass as on March 22.
14. 3rd Sunday in Lent (Oculi). Semidouble. col. 2) St. Gabriel, Archangel 3) of Lent cr.
15. Annunciation B.V.M. Double I Cl. W. gl. col. 2) feria 3) of Lent cr. proper preface L.G. feria.
16. *Tuesday*. V. Proper Mass col. 2) of Lent 3) for the living and departed.
17. St. John Damascene, C.D. Double. W. gl. col. 2) feria 3) of Lent cr. L.G. feria.
18. Thursday. V. Mass as on March 26.
19. Friday. V. Mass as on March 26.
20. Saturday. V. Mass as on March 26.
21. 4th Sunday in Lent (Laetare). Semidouble. V. (or Rose) col. 2) of Lent 3) for the living and departed.
- April 1. *Monday*. V. Proper Mass col. 2) of Lent 3) for the living and departed.
2. Tuesday. V. Mass as on April 1.
3. Wednesday. V. Proper Mass col. 2) St. Richard of Chichester, B.C. 3) of Lent.
4. St. Isidore of Seville, B.C.D. Double. W. gl. col. 2) feria 3) of Lent cr. L.G. feria.
5. Friday. V. Proper Mass col. 2) St. Vincent Ferrer, C. 3) of Lent.
6. Saturday (Sintientes). V. Mass as of April 1.
7. Passion Sunday (Judica). Semidouble. V. col. 2) of Lent cr. pref. of Passiontide through Maundy Thursday unless otherwise directed, and in Masses of the season omit Psalm at preparation, *Gloria* there and at Introit and Lavabo.
8. *Monday*. V. Proper Mass col. 2) of Lent.
9. Tuesday. V. Mass as of April 8.
10. Wednesday. V. Mass as on April 8.
11. St. Leo, B.C.D. Double. W. gl. col. 2) feria 3) of Lent cr. L.G. feria.
12. Compassion B.V.M. Greater Double. W. gl. col. 2) feria 3) of Lent cr. pref. B.V.M. (Transfixion) L.G. feria.
13. Saturday. V. Mass as on April 8.
14. Palm Sunday. Semidouble. V. Before principal Mass blessing, distribution, and procession of Palms; at all Masses cr., and when Blessing of Palms has not preceded L.G. from that service. No mention of St. Justin Martyr at Mass this year.
15. Monday in Holy Week. V. col. 2) Palm Sunday.
- Note: on the days indicated in italics ordinary requiems may be said. On lesser and greater doubles in Lent Mass may also be said of the feria V. col. 2) of the feast (on April 12 L.G. of the feast).
- For the increase of the ministry.
- Thanksgiving for answered prayer.
- For the Order of the Holy Cross.
- For the increase of the Order.
- For St. Andrew's School.
- For our Liberian Mission.
- For St. John the Baptist's, Nixon.
- For our associates and benefactors.
- Thanksgiving for the grace of perseverance.
- For the Community of St. Mary.
- For the Faithful Departed.
- For all prisoners.
- For the poor and oppressed.
- For the conversion of sinners.
- For the sanctification of the elect.
- Thanksgiving for the Divine Providence.
- For a just and lasting peace.
- For social justice.
- For all in civil authority.
- For doctors, nurses and social workers.
- For all schools and colleges.
- For Kent School.
- Thanksgiving for the Passion.
- For the reunion of Christendom.
- For Foreign Missions.
- For Domestic Missions.
- For the Bishops of the Church.
- For all who mourn.
- For the Church's clergy.
- Thanksgiving for the Atonement.
- For the sick and suffering.

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The Sister Secretary

At the invitation of William Temple, late Archbishop of Canterbury, Dr. Lowry has constructed a group of Lenten meditations around the central doctrine of the Trinity. This book will be the Archbishop's Lenten Book for 1946 in Britain as well as the Presiding Bishop's Book for Lent 1946 in the United States.

**The Trinity and
Christian Devotion**

by CHARLES W. LOWRY

The author, Rector of All Saint Church, Chevy Chase, Maryland, has thus described his theme: "There is no doctrine in relation to which devotion and adoration have always played, and will always play, a larger part than the Blessed Trinity." And so he has given us a deeply devout treatment of this view, relating each point in his discourse to religious experience. \$1.50

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